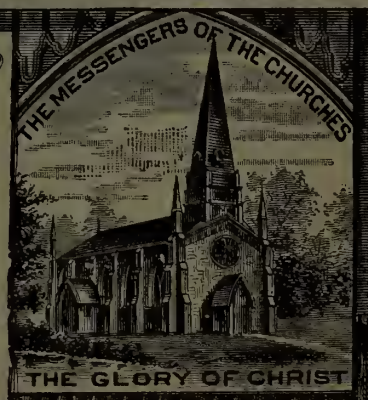


OCTOBER, 1891.

HERALD MISSION NEWS

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No. 10.

R. M. Sommerville, EDITOR
NEW YORK.

Washington Immigration and Homestead Association.

In the interest of the State of Washington and its future agricultural prosperity, there has been incorporated a company in the City of Seattle, under the title of the **Washington Immigration and Homestead Association**, to encourage and to divert a high class of immigration to this State by the publication of every kind of reliable information, the issuance of explanatory maps, and the distribution of the same throughout the United States and Europe.

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The only suburban town to Port Townsend where there is a suitable beach for bathing, during the Summer months, and where there are splendid fishing grounds. The beach is one and a quarter miles long and about 300 feet wide, to deep water, ranging from 30 to 50 feet deep. The beach fronts directly South, facing Squamish Harbor. The distance by rail to Port Townsend is 15 miles, four miles south of Port Ludlow and two miles west of Port Gamble. The property contains 156 acres more or less, and deducting the streets there will be 150 acres for the town plat and five acre residence and garden and fruit farms. The land is almost level, gradually rising from the beach to the rear of the tract, with an elevation of about 50 feet to the mile. The soil is a rich mellow loam, suitable for any kind of fruit, vegetables, grass or grain.

Capital Stock: 150 shares—\$35 each. Each share represents one acre. A row of lots 50x100 feet each will be laid out the entire frontage of the beach, and the balance of the tract into five acre lots. Each of the five acre lots having three frontages. Applications received for stock at \$35 each, as well as for lots 50x100 at \$50 each, at office of Washington Immigration and Homestead Association, 54 Columbia St.

Parties in the Eastern States or Europe will be supplied with information about the resources of Washington, maps, etc., etc. by addressing this office, and when ready to visit our State can obtain reliable information in reference to transportation or freights, by calling upon, or writing to the following offices of the **NORTHERN PACIFIC RAILWAY**—where our circulars can be obtained free of charge.

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We have for sale 10,000 acres in different parts of the State, in 5, 10, 20, 40, 80 and 160-acre farms—good farming lands; 40 acres at Enumclaw, 30 miles on Northern Pacific Railway.

160 acres land, water front, on Hood's Canal, \$15 per acre cash.

10 acres near Houghton, \$80 per acre. Eight 5-acre tracts near Snohomish, \$250 each; five 10-acre tracts near Eagle Harbor, \$40 per acre; one relinquishment near Snohomish; 136 acres near Snohomish, \$25 per acre; 80 acres near Lake Washington, \$45 per acre; cheap lands, timber and agricultural lands, in all parts of the State.

We are about to plat 2,000 acres within two and a half miles of PORT ANGELES, surveying the same into 5, 10 and 20-acre tracts for small fruit and vegetable farms and dairies. The prices will range from \$30 to \$50 per acre; also, ten lots in Port Angeles, 100x140 each, \$50 each; 10 acres near Kirkland, \$80 per acre; 160 acres near Redmond, \$12.50 per acre; ten 5-acre tracts near Snohomish, \$50 per acre.

20 choice lots in "Crane addition," 40x120, near Madison street power house, cheap.

Land in 5, 10, 20 and 40-acre tracts in every county in the State.

Send for circulars, maps, etc., to office, No. 54 Columbia street, rear of Dexter Horton & Co.'s Bank.

WASHINGTON IMMIGRATION AND HOMESTEAD ASS'N.

54 Columbia St., (Between Front and West Sts.), Seattle, Washington.

IF YOU WRITE, MENTION THIS PAPER.



PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
REFORMED PRESBYTERIAN CHURCH, U. S. A.

1891.

OUR VIEWS OF MISSION WORK.

LOVE—THE MOTIVE POWER IN MISSIONS.

Rev. H. H. George, D.D., Beaver Falls, Pa.

It goes without saying that a heart untouched by love can never missionate. A spark of love may exist and yet be too feeble to begin the work; even the ordinary love flame that comes in ordinary Christian hearts may not yet have reached the strength to be more than a beginner in it.

A ponderous engine stands upon the track, all equipped for running. There is water enough in the boiler to produce steam, but the fire beneath the boiler is not enough to generate the steam. It may heat the water a little, but the wheels of the locomotive do not move. Increase the fire, and the steam begins; a little more, and the wheels begin to move. Make the fire adequate, and the machine, a living thing, darts away upon the track with the speed of an arrow. Like this is the love power in the heart. Up to a certain point it has little if any power in Mission work, but there is a love that is adequate to it.

When that principle takes hold of our personal organism so that it gives a new bent to the intellect, inclining it to new ideas of life's aim and worth, to new views of duty and responsibility, to new subjects of thought and study, to new views of God and heaven and the soul's relation to them, and to new views of money and

God's design in giving it, then the fire is kindling. When it sends a new thrill through the whole realm of our sensibilities, arousing our affections, stimulating our emotions, and calling out our desires after the highest interests of our fellow humanity, then the steam is generating; and when the same love becomes a motor to the will, impelling it, swaying and wielding it into the channel of love—efforts for lost men—then the Mission force becomes a power. Only that love that takes hold of our entire being, completely reconstructs us, and makes us different from the ordinary Christian, is sufficient for it. Our Lord showed it when He came to seek and save the lost; a self-emptying, self-denying, self-sacrificing love, a love that has no selfish element in it, a love both benevolent and beneficent; such love in us as was in Him, will lead us to seek and save the lost. There is no other motive strong enough to account for what godly men and women have done in the years gone by, in Mission fields. Money won't account for it, for there is no money in it. Ambition won't and fame won't, for these have better play in other directions.

That a delicate young girl will leave her home and friends, and happy surroundings, forget her father's house and kindred dear, and go away across the ocean, and still another, and sit down amid ignorance, and superstition, and filth, and squalid poverty, spend her life in touch with such heathen

scenes every hour, and liable to yield her life to the burning fevers of a torrid clime—say not that anything selfish could incline to it. No earthly consideration can account for it.

Only the fact of a burning love for Him who died for her, and that that love has kindled in her a burning love for lost souls, can account for it.

She knows and feels her own love for a loving Christ, and she can't endure the thought that millions are dying without that love. She can't rest or sleep with this agonizing thought, and she says to the Inquiring Board, Here am I, send me. She goes and spends her life in kindling the same love in immortal hearts, until that time as dead as the stone.

The type of Christianity to-day, that while it loves Christ, yet allows the world to crowd its religion into the corner, put its religious experience into the background, hedge in its love-beats, and weigh

down its religious aspirations with world cares and love for money, such is not the missionary type. The man needs to have a greater accumulation of religious love, to have his love strengthened, broadened and deepened, till his religion crowds the world into a corner, makes the glory of Christ his first aim, and the salvation of men only second to it; he needs to be a love-captured, love-saturated, and love-inspired Christian; such a man will make the missionary.

This same motive power will be adequate, whether the person go to the missionary field, or stay at home to support those who have gone. If the love of Christian hearts in the Church had risen high enough to convert the money in their hands to this end, there would be thousands in place of hundreds, and millions in place of thousands, for bringing souls into the Redeemer's kingdom. "If ye love me, ye will keep my words."

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

AFRICA.—The Mission of the Basel Society on the Gold Coast and in the Cameroons has to contend with a murderous climate, which has claimed already a great sacrifice of life. It is a cause of gratitude that since this year began it has had no deaths. There is among some of the tribes, however, a remarkable readiness to receive the Gospel. In the Abo country, some twelve hours' journey inland, there have been formed, without contact with the missionaries, and upon very imperfect acquaintance with the Word of God, often

only upon vague reports as to the things of God, Societies of natives calling themselves "Men of God," renouncing idolatry, and keeping the Sabbath. These Societies of "Men of God" send, from time to time, one of their members to the Mission station to stay there awhile and hear the Word of God, and then to communicate to his companions at home the spiritual instruction he has gathered. The missionaries and their native helpers are unable to meet all the requests and invitations of the seekers after truth—the number of the missionaries and their native helpers being

small and the number of inquirers being great. In all the towns of the Abo country such Societies have been formed, and the movement is spreading beyond it.

In a letter from Uganda, Bishop Tucker says: "How shall I find language to describe the wonderful work of God's grace which has been going on in this land? Truly, the half was not told me. Exaggeration about the eagerness of the people here to be taught there has been none. No words can describe the emotion which filled my heart, as, on Sunday, December 28th, I stood up to speak to fully 1,000 men and women, who crowded the church of Uganda. It was a wonderful sight! There, close beside me, was the Katikiro—the second man in the kingdom. There, on every hand, were chiefs of various degrees, all Christian men, and all in their demeanor devout and earnest to a degree. There was a second service in the afternoon, at which there must have been fully 800 present. The same earnest attention was apparent, and the same spirit of devotion. I can never be sufficiently thankful to God for the glorious privilege of being permitted to preach to these dear members of Christ's flock."

Just across the Hoffman River, from Cape Palmas, is a native village, called Bigtown, which is the residence of the greater part of the tribe that occupied Cape Palmas at the time of its settlement by Americo-Liberians. At present they number about fifteen hundred. Mission work has been done among them for some years to a limited extent with some fruits, but during the month of last January there seemed to be a general awakening. They

called a council, and determined as a tribe to abandon the faith of their fathers and turn to God. To some extent they carried these resolutions. They gave up their grugrus and jujues, tore down their palaver house and on its site erected a chapel, mostly by their own labor.—*The Presbyterian*.

Along the valley of the Nile from Alexandria to the first cataract are 70 Mission stations, and 70 Sunday-schools numbering 4,017 scholars, while the day and boarding-schools have over 5,200 pupils. There has been an increasing demand for Bibles, 6,651 having been sold the last year, with 8,933 volumes of religious literature, and 17,197 educational books.—*Missionary Reporter*.

MADAGASCAR.—They speak of the people in a place called Tankay, who had never received instruction in Christian things. They had simply heard the word "praying," and they knew that people who did that met together in one place. No one of their number was able to read or to tell them anything about the Gospel, but these missionaries say of them: "They had a New Testament, bought in Imerina, but that lay unopened, since no one could read it. On Sunday they met in one house; they placed the Testament in their midst; no one could read; no one could sing or pray; and so they sat for a time in silence. When all were assembled, one of the chief men stood up and asked, 'Have all come from the north?' 'Ay,' answered they all. 'Have all come from the south?' 'Ay.' And so on from the east and the west. 'Then, let us break up, for we have all done our duty,' said the chief, 'but be sure and come early next Sunday.'" Is it not pitiful to think

of these men groping in the dark when they seem so ready to walk in the light?

NEW HEBRIDES.—Twelve years ago Rev. Oscar Michelson landed on the island of Tonga, in the New Hebrides, alone among cannibals. He was broken up with fever. At first he had many perilous adventures, and again and again fled into hiding to save his life. Once a savage, now one of his best teachers, leveled a rifle to kill him, but was stopped by a look. He persevered amidst many threatenings and dangers. His house became known as "The Sunday House," and Christian hymns were often heard mingling with heathen songs. From heart to heart, home to home, the Gospel won its way, until now thirty Christian teachers are laboring in as many different villages. Mr. Michelson's field now includes, he writes, four whole islands. The people speak three languages. During the Week of Prayer he held meetings simultaneously in all the villages. At one meeting three hundred rose for prayer. Ten years ago they proposed to eat him. Now he lives in perfect safety.—*The Presbyterian*.

CHINA.—A splendid note of triumph was sounded at the recent meeting in Belfast of the General Assembly of the Presbyterian Church in Ireland, in regard to the progress which is being made in China. The Rev. Mr. Mackenzie, himself a missionary in South China, said: During the past thirty years two thousand converts have been received in Swatow. There were then forty preachers and two pastors. Thirty years ago there were no Congregational schools, now there were several, all doing special work among the young. The Rev. Mr. Webster, a missionary, added: In 1843

there were only seven converts, in 1868 there were 5,743, in 1887 there were 32,360, in 1888 there were 34,555, and last year over 40,000, and these subscribed over \$47,000 per annum towards the support of their own ordinances. . . . In Manchuria, during the last ten years, about 1,500 had been baptized. . . . The most hopeful part of the work was that of the natives themselves, and they had several large centers from which the natives carried the Gospel all around. The outlook was exceedingly bright.—*The Christian*, London.

INDIA.—A very significant legal decision has been rendered in India. A minor was baptized by the Rev. Henry Forman. Afterward the boy returned to his relatives, and was so outrageously treated that he abandoned his home and friends. A brother put in a claim for guardianship, the father being incapacitated, and demanded that the boy should be remanded to him. This brought the matter up in the court, and was finally appealed to the Supreme Court of India. The decision was reached by the full bench, one of whom was Justice Mahamud. His decision was based upon the intelligence of the boy. The decision was that in all cases where there was an intelligent acceptance of the truth, his baptism would be recognized by law. This is a revolution, and the missionaries are rejoicing. For this they have been praying for years, as they were always in danger of being charged with kidnapping when they baptized a native child.—*Herald and Presbyterian*.

PERSIA.—Dr. J. H. Shedd writes from Persia: In the year past one of the most cheering signs is interest among laymen in

volunteer effort. Two of these are physicians, who are good men, full of the Holy Ghost and of faith. They support their families by their profession, but find time to make tours and to do the work of evangelists for whole weeks at their own charges. Four others own property in vineyards, and spend all their time, beyond what is necessary to attend to their property, in direct work for souls. They have been of great assistance in village work. Two of them are now off on a long tour, and the other two are taking a special course of study.

THE WORLD.—In heathen countries the Protestants occupy 500 separate Mission fields, containing 20,000 Mission stations, supplied by 40,000 missionaries. In these 20,000 Mission stations there are 500,000 Sunday-school scholars—an average of 25 to each station. In the 20,000 Protestant Mission stations there are 1,000,000 native communicants, or an average of 50 to each station. There are also 2,000,000 of adherents who are friends to the evangelistic faith and hearers of the Gospel preached from the Bible—an average of 100 to each station.—*Missionary Reporter*.

AT HOME.

CITY EVANGELIZATION.—One of those grand missionary meetings, of which you read, but seldom see, was held in Music Hall, New York, on the 19th Oct. The hall, which will seat thousands, was full to the roof. As the meeting was under the auspices of the Church Extension and Missionary Society of the Methodist Church, it was full of Methodist fire and enthusiasm from beginning to end. Of the distinguished delegates who attended, from

abroad, the late Methodist Ecumenical Council, there was one especially distinguished for his missionary zeal in the city evangelization of London. We refer to the Rev. Hugh Price Hughes. Others spoke, his wife spoke, but Mr. Hughes was the soul of this meeting. He is a racy, energetic speaker, makes his points very clear and hits hard, but all who heard him love him. His address cannot be recapitulated here, but it contained points of serious importance. He would not forsake London slums, nor New York below Fourteenth street. *He would not pull down a church.* He would put live, energetic missionaries in all abandoned, or about-to-be abandoned, churches, and, by new methods, he would get the people within. He gave instances of formerly forsaken buildings now insufficient to hold the multitudes which gather Sabbath after Sabbath, and in what would popularly be judged unpromising districts.

As the problem of city evangelization is most serious, as we know the interest which the Editor of HERALD OF MISSION NEWS has in this work, and as the Covenanters Church, with all others, deplors the spiritual poverty, degradation and despair of vast multitudes in this great city, we call attention to the above meeting in order to propose this question: Is it possible for Covenanters to, in any way, change their plans and methods to reach the masses? Will a readjustment of their machinery make their work more effective? Can anything more be done? If so, what? F. M. FOSTER.

Jesus answers:

Let him that heareth say, come.

Go out into the highways and hedges and compel them to come in.

STATISTICAL REPORT OF THE WOMEN'S MISSIONARY SOCIETY OF PITTSBURGH PRESBYTERY,

FOR THE YEAR ENDING APRIL, 1891.

SOCIETIES.	PRESIDENTS.	P. O. ADDRESS.	Membership.	Increase.	Decrease.	CONTRIBUTIONS.							TOTAL.
						Indian.	Foreign.	Southern.	Chinese.	Home.	Angelina.	Miscell's.	
Allegheny	Mrs. J. T. Morton	Perryville, A. Allegheny	73			150 00	130 00			382 05	10 50	24 00	696 55
Beaver Falls	Mrs. Slater	Beaver Falls				172 54	55 13	19 40	14 00	27 25		19 00	307 32
Brookland & Manchester	Mrs. Temple	Brookland	17	2		27 00	23 00	23 00	10 00			25 00	108 00
Central Allegheny	Miss S. E. Geumill	60 N. Dia. and Alleghy	51			70 00	105 00				10 00	6 98	191 98
East End, Pittsburgh	Mrs. J. R. Gregg	23 Lincoln Ave.,				10 00	7 00					39 40	56 40
Little Beaver	Mrs. J. R. Wylie	New Galilee	40			10 00	20 00			43 79			73 79
Mahoning	Mrs. R. F. Pollock	Mareland	15			22 00							23 00
Miller's Run	Miss Lizzie Scott	Venice, Pa.				90 00		30 00	25 00				115 00
Monongahela	Mrs. Samson	McKeesport	30			13 00	12 00					17 68	44 68
Monongahela	No Report												
New Alexandria	Miss Mary Shaw	New Alexandria	50			50 00	50 00					19 18	119 18
New Castle	Mrs. Aiken	New Castle	29			23 64	40 00	15 00	10 00			32 65	121 29
North Union	Mrs. Rev. J. Galbraith	Valencia, Pa.	17			26 00	10 00		15 00			76 00	127 00
Oil City	Mrs. J. P. Orr	Oil City				5 00	6 00			5 00		29 10	45 10
Parnassus	Mrs. Jas. M. Clark	Parnassus, Pa.	15			30 00	20 00		35 00			56 80	141 80
Pittsburgh	Mrs. S. R. Sloane	Penn. Ave., Pittsburgh	74			275 00	151 25	17 00	17 00	200 00			699 54
Rebboth													
Slippery Rock	A. M. English	Rose Point	34	4	5	25 00	35 00	10 00	10 00	10 00		14 48	104 48
Springfield	Mrs. A. R. Crowe	Mercer, Pa.	30			10 00	15 00	15 00	15 00				55 00
Salem	No Report												
Wilksburgh	Mrs. John H. Ward	Wilksburgh	44	4		100 00	10 00	15 00	10 00	19 00		20 50	174 50
Union	Mrs. E. Kilpatrick	Valencia	16			16 00	30 00	6 00	5 00			2 56	59 56
Youngstown	Mrs. J. A. Forsythe	Youngstown	6		5	5 00						16 36	21 36
A. M. Milligan Memorial													
Miss Band	Miss Margaret Sloane	Penn. Ave., Pittsburg	28			15 00	9 68		35 00			16 45	76 13
Young Ladies' Miss. Bd.													
Beaver Falls	Miss Penelope Allen	Beaver Falls	29	3		25 00	12 50	5 00	5 00			16 87	64 37
Carey Miss. Band, Allegheny	Bertha Anderson	Kirkpatrick Av., Alleghy	20	8								5 50	5 50
Young People's Miss. Bd.	Mrs. J. W. Sproull	Allegheny	52				125 00					10 00	135 00
Central Allegheny													
O. B. Milligan Miss. Bd.	M. Blair	367 Main St., Pittsburgh				23 15							23 15
Birds of Promise Band, W. W. Carithers' Band, Wilksburgh	No Report												
Children's Miss. Band, Central Allegheny	Dr. J. W. Sproull	Allegheny	18									12 00	12 00
Alice Carithers, McKeesport	Bertie Steele	McKeesport	35	3		10 00							10 00
New Galilee Miss. Band, Union Miss. Band	M. B. McGeorge	New Galilee	16				19 00						19 00
Willing Workers, New Castle	Mrs. J. C. Farr	Valencia	20			14 65						2 40	17 05
Children's Miss. Band, Beaver Falls	{ H. Ellen Stewart	New Castle	25				9 00					1 20	10 20
	Amy Maxwell					5 00	7 00					10 00	22 00

The women departed quickly from the sepulchre with fear and great joy; and did run to bring the disciples word.—*Matthew.*

Help those women which labored with me in the gospel.—*Paul.*

MONOGRAPHS.

CACHE CREEK MISSION.

The horrors of heathendom seem to fasten the deepest mark on the weak.

No one that has enjoyed the atmosphere of a home where Christ dwells can appreciate the degradation of the Indian man ;

sometimes at ten years of age. They are expected to do all the work, and be subject to the slightest whim of their husband, and he is ready to enforce his commands with the whip he uses on his horses, and if the wife should be stronger than the husband, other Indians come to his aid,



Alice Mullen George Tak-a-wan-a. Max Wan-ah-toy-ah. Crose Martinez.
Jennie. Elsie Clark. Nellie Cox. Becenta Martinez.

but this is surpassed by that of the Indian woman. She is often sold to the man that suits her parents, with little or no regard to her own preference ; in fact, usually so early in life that she has little choice in the matter.

The girls that promise beauty are usually married before they are twelve years old—

and they teach her a lesson in obedience that she will not soon forget. No wonder, then, that their beauty fades almost before its promise is seen, and that they are old women while still young in years. In the camps we often see some very decrepit old women, that seem to have passed through awful hardship for a long time.

They often impress you with the thought that their vitality has gone years ago, and that it is the old battered husk that is in some way dried and moving around, and that they certainly cannot realize the abuse they suffer; and yet, when we think of the battered body, and pity it, we are passing by and forgetting the most precious and the worst abused part of the poor old woman.

The children in the school are bright and strong, and as playful as any white children I ever saw. They are just as ready for a romp, they cry just as readily as white children when they get hurt, and joke, and talk, and laugh, and show human nature in many ways, for they are just human, you know, and they are much like other humans.

Our school children are much the same as last year, and they are making good progress in their studies. Other Indian educators tell me what I have been convinced by observation is true, and that is that the more children a teacher has, the slower progress each child makes.

Our school last year was not large, and we now have the name on the reservation of putting children along faster than any of the other schools, and we have little trouble where the Indians were acquainted with the work we did last year.

The children stay in the school all the time, except as they get permission to go back to the camps. The L. M. S. in the various congregations have helped much in the clothing of the little ones, and the Government helps in feeding them, and we do all the work connected with caring for them and training them, and it was no little task to take them from the camps and try to tame and clothe them and get them

into a regular life and teach them anything; but now, when we have the start made, and when some of the children are getting to talk pretty well, we are able to get along much faster, and they will soon be able to help with the work and thus make the same expenditure of force cover a great deal more ground.

The girls in the picture are all in school this year. The largest, Alice Mullen, is the child of a Comanche man that was taken captive by whites when a child, and talks good English and writes a very good letter. He came back among his own people when a young man, and married a Comanche woman.

Nellie Cox is the child of a white man, (still living), and a Comanche woman, who died over a year ago.

Elsie Clark has a like parentage, both parents still living.

Jennie is an orphan, but is a full-blood Comanche.

No one can estimate what a difference education and Christianity makes on their lives here, and we think with awe of what it may mean in eternity.

W. W. CARITHERS.

Near Ft. Sill, Ind. Ter.

THE SEVERED HAND.

Rev. S. G. Shaw, Walton, N. Y.

From the coast far inland the trader
Came up with his slave-hunting band.
I speak of but one of the evils
That darken poor Africa's land.

Full-armed, and with heart all a stranger
To promptings of pity, the foe
Struck down the unarmed and defenseless,
And laid their rude cottages low.

The maimed and the dying behind him,
The manacled driven before,
He is off to the East; for the slave-ship
At anchor rides there on the shore.

The desert was only half traversed,
Yet many were left by the way;
Worn out by the march, or else murdered,
Unburied in blood-pools they lay.

There was one of the captives, a maiden,
Who made her escape in the night;
For she heard that away to the northward
Was Biskra, a city of might.

This city, an order religious
Had made the chief place of their tryst,
The Warrior Monks of Sahara—
Their work was to fight for the Christ.

The captive, on reaching the city,
Went straight to the Cardinal's door.
At last she was safe from the trader,
And feared his oppression no more.

The Warrior Monks in the cloisters
That morning were early awake;
For a number in service impressive
The vows of the order would take.

The Cardinal entered the chapel,
The maiden clung fast to his hand;
And there, at the side of the altar,
He caused her, all trembling, to stand.

But what has the child with such care
In the folds of her djebba concealed?
What is it now falls on the pavement,
To the eyes of the prelate revealed?

A little hand—one of the maiden's;
The bleeding wrist, too, may be seen,
Which the trader in cruelty wanton
Had severed with scimiter keen.

Hand and wrist both the Cardinal lifted,
Turned south he the brown finger tips;
And while the monks wondered, this saying
Came clear from the holy man's lips:

"I would unto God that all Europe
This little torn hand could behold";
And his words like a bugle-call sounded
To each of his followers bold.

"My comrades, with this I direct you,
As Moses, the Jews, with his rod.
There's slave-hunting still in Sahara.
To the help of your brothers and God!"

CONSCIENCE MONEY.

Some weeks since a newspaper stated that the "conscience fund" of the United States Treasury had lately received an anonymous remittance of twenty five cents. The accompanying explanation was to the effect that the unknown wrongdoer had once, long before, used a postage-stamp a second time, and years after, having been converted, had carefully calculated the accrued interest and sent this munificent sum to reimburse the entire amount of which, by his reckoning, the Government had been defrauded. The editor added the caustic but wholesome comment, that these quickened "twenty five-cent consciences" were all well enough in their way; but what was much more to be desired, and yet not at all so common, were a few "ten-thousand-dollar consciences" affected in the same way, and moved, in like manner, to make fitting restitution for much larger frauds. It is an obvious fact that these penitent repayments generally involve small amounts, and that the larger thieves seem to be seldom visited by such compunctions. Certain it is that the large

visited the place and held the first communion, admitting, I think, six persons to the church. Two of these were the parents of the teacher; the others, his cousins, the sons of a head man in the Greek Church.

I visited the place last week and found an interesting condition of affairs. There is a great deal of discussion going on both in public and private, and many people are losing faith in the superstitions of the Greek Church. Lately, the feeling ran so high that one proposed that a test should be applied to show who were steadfast and who favored the Protestants. It was agreed that the worship of the Virgin should be the test. The image was to be held up at the church door, and all who refused to kiss it should be refused admittance. But before the time came for the test, it was found that a great number of their people would refuse to worship the image, so it was given up. A little later, the priest threw down the church keys, and said he would no longer minister to such a congregation, and also that he was going to complain to the Government against our teacher. The teacher went to him to find out what the ground of complaint was to be. The priest told him, "Why, some of my own members are mocking at our prayers, etc., and I cannot stand it." The teacher said that he had never done such a thing. The priest said, "No, but you have taught them to do so." He replied that he had only taught them the truth of God's Word. The result was that the priest cooled down and gave up his complaint.

It is thought that if the teacher's uncle, already mentioned, would come out and embrace the truth, one-half the village

would follow him. The sons keep up a constant discussion in their father's house and elsewhere. One son is very bold and combative. He tells his father that nothing will do, but that he must accept the truth and become a Protestant. A younger son is said to be the best of the family, but was not at home. Another is an excellent debater, not easily made angry, pretty well versed in the Scriptures, and constantly searching for an answer to some hard question. I told them that they ought to go on discussing these things, such as the worship of the Virgin, the power of the priest to forgive sin, etc., but that they should not trust in that alone. They must be earnest at the throne of grace for the outpouring of the Spirit, and also diligent in the study and setting forth of the Scriptures.

I told them I would inform the brethren in Latakia of the state of affairs, and ask them to unite in earnest prayer on their behalf. I have no doubt the brethren at home will rejoice in the same privilege when it is thus brought to their attention. On Sabbath, I had an audience of from twenty to twenty-five persons. I preached from John 3:16, using English notes, without help from translator or interpreter. They are already asking when they can have another communion. One at least, an old man, is ready to join us at the first opportunity. Our work there seems to be at least approaching a crisis, and, by God's blessing, a bountiful harvest should be reaped. Brethren, pray for them with us, that the Church of Christ may receive an abundant increase.

Here in Kessab we have a weekly meeting for the study of the Sabbath-school lesson and prayer. It is attended by seven-

ral of our own church members and others. A few Sabbaths ago I preached in Suadia, but as our sister, Miss Cunningham, had not been there to work up the meeting, there was no Sabbath-school, and but one outsider at the preaching service. Suadia is a place where the people can hardly be induced to attend the church, but are quite willing to listen when one goes to their houses, which are scattered among the silk gardens, and reads or talks to them. This is slow and hard work, but, if followed up faithfully, must be successful. It is hard, nay, almost impossible, to find native workers willing and competent to do this kind of work. It must be done by the missionary. Miss Cunningham does her part well, but a minister is also needed to go out and work among the men. With these forces at work along with the schools we might expect a great revival.

From all parts of our Mission field except these three, we are shut out by quarantine; even our mail must come and go between here and Latakia, clandestinely. Foreign letters we can send by private messenger openly to Antioch. The number of deaths from cholera seems to be rapidly diminishing.

On our way to Inkzik we were told that there were several cases of cholera in a village ahead of us. We were strongly urged to turn back, but pressed on, making a circuit, and thus avoiding the village.

We came up to Kessab before the quarantine was established, and we will very likely be detained until late, perhaps mid-winter. There is, however, plenty of work in this part of the field to occupy all our energies. All the other missionaries except Miss Edgar are in Latakia now.

JAMES S. STEWART.

LATAKIA, SYRIA, Sept. 17, 1891.

DEAR FRIENDS:—Would you like to hear something about some of the people of whom I have told you? Not long ago I visited our old friend, teacher Daoud, in his simple mountain home in the village of the Murzh. His family consists of himself, his wife and mother-in-law, three grown daughters, and three interesting little boys born since his return from the army. The youngest is named for Dr. Beattie. He says that God in sending them has made him "forget all his toil."

I think I could see a marked difference in this village from the time I last visited there. I heard so much less quarreling and swearing. And M. Daoud says there is less of lying and stealing. But there is plenty of room for improvement yet.

Many of the women of the village came to call on me and I returned these calls. Some came out of curiosity, and others because they had been in school and wanted to see me and hear from their friends. One of our members has neglected to have her child baptized. I urged her to attend to this duty. She said her husband would not object, but his father would. I told her Christ's command was above all others.

A woman asked me why we took such pains to train girls to be good housekeepers and then opposed their getting married. I said I did not oppose them, only I wanted them to marry Christians, as the Bible directed. "Oh," she said, "my sons are Christians, only they are afraid of being drafted into the army if they confessed it." I said a true Christian should brave all for his Master's sake.

Daoud's mother is very old and feeble. She knows that she cannot live long. She has been a very strange, turbulent woman.

She used to say to me she wanted to die as her fathers had died. When I asked her this time to accept of Christ, she said she hoped she would. But her mind seems to be enveloped in darkness. Can we not pray that she may be brought into the light ere she dies?

There is little of comfort for the aged in this land. One of her daughters-in-law said before her, "We will be glad when she is gone." I told her to be careful, that God knew all our thoughts and that He would punish us for words like that. The old woman said Daoud's wife and daughters did not talk like that.

About three years ago I found a home for a little orphan girl from this village, with one of our members in Latakia. She was begging her bread. As soon as she was in a comfortable place, however, her uncle, who was heir to her by the death of her father, came and claimed her wages. Last winter she refused to give them any longer. He came to me at Daoud's and told me she was old enough to be sold, and if I did not compel her to go home he would demand her price from me. He cannot compel me to pay for her, but he can take an officer of the law and drag her from her pleasant home. I reasoned with him, all to no purpose, till I assumed an aggrieved air, saying I was a guest of the village and he had insulted me. Then he apologized. Some one told him he would not get much for her, she was thin and ugly. He said, "May the Lord make her grow thinner." I said that curse would come back to him, for he would get nothing then. "Oh, that was a slip of the tongue then," he replied. "May the Lord strengthen her."

Dear old Im Nymph is dead. We have

often told you about her. Her daughter was the first Ansairia convert. Her faith grew stronger as her body grew weaker. Her last words were, "I shall soon be with my Redeemer." I visited several of our old girls. They are all trying to train their children for Christ, though some of them have so much against them. I thought of this text when visiting them: "There shall be a handful of corn in the earth upon the top of the mountain. The fruit thereof shall shake like Lebanon." "All nations shall call him blessed."

MATTIE R. WYLIE.

We also publish with pleasure the following letter from Abood 'l Eshker, favorably known to many of our American readers:

MY DEAR MR. DODDS: I herewith submit a report of my work from the time you went up to Guzne to the present time.

On June 25th I went into the store of Abd el Kader, a Moslem, and began to converse with him on the subject of the resurrection of the dead. As usual, a number of persons gathered to hear the conversation. I told them that life and eternal happiness can only be attained through Christ, and read the sixth and eleventh chapters of John, and then proceeded to speak about the resurrection of Lazarus and Christ's word to Mary. It would seem then, remarked one of those who was standing by, that there is no hope for any but Christians? That is what the Bible says, I replied; and your Koran testifies to the Bible as a divinely inspired book. Death, said I, has no power over believers in Christ, for He will raise them from the dead and take them with Him to heaven, where, in the light of His countenance, they shall have eternal joy.

Another of those present then inquired, Will this exclusion of unbelievers from heavenly joy be eternal? and I replied, so God has said, and He does not lie.

I went from this place to the barracks and talked to the soldiers—whom I found very attentive—about the final judgment.

The next day, June 26th, I talked with a Greek, Nicola Souda, in his shop, on the subject of intemperance, advocating total abstinence from the use of intoxicating liquors, the use of which often leads to drunkenness, a sin which God says prevents men from entering the kingdom of heaven. The devil, said I, approves of men drinking intoxicating liquors, but God in the Scriptures condemns it. For us to do what the devil approves is for us to destroy our souls. Seeing that we must soon leave this world, and must soon stand before the judgment-seat of Christ to render an account of all our deeds, we ought to avoid whatever we will be ashamed of then. If we forsake drunkenness and other sins, cleave to God and take Christ as our Redeemer, He will be our guide.

My words had some effect on Souda, for he said he would try to give up the use of intoxicants.

During this conversation I had an audience of, I should think, a score of persons. I read them the fourth chapter of Acts, and then went to the shop of a Fellah, with whom I spoke about Christ's birth and the angels who announced the tidings to the shepherds. Those were the gladdest tidings, I told him, this world ever heard. I then told him of the only way of salvation through faith in Christ. He asked me to visit him daily.

On the 27th I again visited the barracks, and to an audience of thirty or thirty-

five soldiers discussed the subject of the resurrection of Christ, and spoke of Him as an Advocate, and of His continual intercession on His people's behalf.

Returning, I met a Greek, an acquaintance, and entered into conversation with him on the subject of our Redeemer's priesthood, showing that He had offered a sacrifice which had been accepted of God as perfect, so that those who propose to still offer sacrifices dishonor Christ and so offend God and become objects of His wrath.

On the 29th I went into the store of Hanna Saad, and we began to speak about diseases and various cures. It was easy to pass from this subject to speak of Christ the Physician of souls, and I did so, speaking as plainly as I could about Christ as the only Physician, and the only Mediator, and of the necessity of coming to God through Him alone. There were present as listeners, Fellaheen, and Moslems, and Greeks and Maronites.

June 30th I talked with two Fellaheen, with one in his shop about the way to heaven, and told him that no one can walk in that way save those who receive Christ with the whole heart.

To the other I talked about the Scriptures as the very Word of God.

On July 1st I visited a Moslem in his store, having my Bible with me. I read the fifty-third chapter of Isaiah, and then, closing the book, spoke about our sinful state and our natural enmity to God and the way of reconciliation through Jesus. I told him the facts of Christ's death, resurrection and ascension to glory are facts too well attested to admit a reasonable doubt. The Bible gives the history of them, and even your Koran lends its testi-

mony. I then quoted to him a passage from the Koran in which God is represented as addressing Jesus, the son of Mary, and saying to Him, "I slew you and then exalted you to me, and exalt all who believe in you above those who will not." He replied to this quotation from his own Scriptures, "We believe in Christ, but in Him as a divine person, consequently not in His death, for to speak of the death of God is absurd." I answered, "God, with whom all things are possible, assumed our nature, and the death of Christ was the death of the human nature which He had taken into union with the divine. I want you to search the Scriptures and become convinced that there is no salvation but by Him."

The 6th of July was the next day that I had an opportunity of visiting around. That day I met the teacher of the Jesuit school in the pharmacy, and I argued with him about Christ's headship over the Church. He told me that their Church regards Peter as the Church's head. I answered him that his Church had gone astray on that point, and had failed to establish their theory on a Scriptural basis. He immediately left me, not seeming to relish a remark of this kind. The following day I visited Iskander Lattakani, a well-to-do Greek, who is always fond

of talking on religious topics; with him I talked about feasts and fasts and many other subjects. I told him the Sabbath was the only day that God required us to observe, and as for fasting, we were not commanded to abstain from one kind of food more than another. The kingdom of God, I said, does not consist in eating and drinking.

In the house of a Fellah whom I visited for the first time, I talked about the sixth commandment, and told him that God would bring every murderer to judgment for destroying a building which He had erected. On the 8th of July, in the shop of a Moslem, I had an opportunity of speaking on Christ's humanity.

When I spoke of Him as the Word made flesh, he wanted to know why Christ should be called the Word. I answered that, as a word expresses a speaker's mind to a hearer, so Christ is a revelation to men of the mind of God towards them.

The same day I spoke with a Greek about the pictures and images that they use in worship, and discussed the second commandment for him. I told him when you turn to the saints they become your idols, but they cannot benefit you; Christ alone can help you in the hour of need.

Yours truly,

ABOOD 'I ESHKER.

EDITORIAL NOTES.

—Through an oversight in reading the revised proof" of September notes, two generous contributors of \$12.50 each to the Mission cause are reported members of 2d New York. Both Mr. Robert McNeill and Miss Rebecca Porter are in the

communion of the 3d Church. The members of this church are at work for Christ on many lines of service, while the pastor, Rev. F. M. Foster, seems specially desirous to develop the missionary spirit in those under his ministry. Very earnestly

does he, both in the pulpit and through the press, maintain their obligations to labor for the evangelization of the world.

—A cablegram, received at 12:38 P. M., on Monday, 19th October, brought the good news that our missionary to Cyprus, and his wife, who sailed from New York on Saturday, 10th inst., were in Liverpool. As the Atlantic was swept by such furious storms immediately after their departure, it will be a relief to the many friends of Mr. and Mrs. Stevenson to be assured of their safe arrival on the other side.

—The friends of the school work in Syria are reminded that the full appropriation for the new building in Latakia has not yet been paid into the treasury. The work is likely to come to a standstill for the want of money. A dollar put into our hands the other day by David W. Park, "for the heathen children," has been forwarded to the Treasurer of this fund. But the offerings of the children cannot be depended on to make up the deficit. Part of this new building, when complete, is to be the home of our devoted missionaries, Rev. and Mrs. Jas. S. Stewart, who have, since their arrival in Syria, three years ago, been living in far from comfortable quarters. For their sake, as well as for the sake of having a permanent home for the boys' school, which means more efficient work, an effort should be made to complete the structure at once. "The masons," says Mrs. McCarroll in a private letter of September 11, "are just finishing the gable end towards our house. Mr. Easson hopes to have the roof on soon, and then the house will present a very fine appearance, especially from the sea, with its white walls and red roof, set off by green

trees." Surely, those who have not yet contributed for this purpose will not force the Mission to arrest a work in which so many interests are involved, for a few hundred dollars.

—At a recent meeting of the Y. P. S. C. E., connected with the First Church, Newburgh, it was "decided to contribute \$50 to the fund for mountain schools, to be used at the discretion of the Board, and paid in quarterly installments, beginning with November 1." It gives us great pleasure to record this action. Money, given to the cause of Christ, is shorn of more than half its power as an evangelistic agency, when the donors insist that it must be expended in a particular locality. Not unfrequently, after a school has been started and is in successful operation, the Turkish authorities order it closed. In that case, if the instructions of the friends at home are carried out, this money must lie idle till permission is given to resume the work; whereas, if, as in this instance, there is no special restriction, the Mission, when driven out of one village, can go to another and set the teacher at work there, and thus the donors have the satisfaction of knowing that their money, like the Master during His earthly ministry, is going about doing good. The opposition of the enemy only helps them to scatter the truth.

—Special attention is called to the engraving in this issue, and the article that accompanies it. The picture represents a group of children in the Cache Creek Mission. We give it to our readers in the hope that it will create in their hearts a restless longing to do more for the uplifting of a class of people whose claims the Church has been so slow to recognize.

The Central Board only asks for \$2,500 for the Indian Mission this year, and the full amount should be cheerfully given. Nothing is more disheartening to a missionary than a lack of interest in his work on the part of those whose messenger he is, and nothing more clearly proves lack of interest than failure to furnish the pledged means of carrying forward and extending the work.

In this connection we acknowledge the receipt of \$10, a contribution for the benefit of this Mission, from the United Miami Ladies' Missionary Society, Northwood, O. The money has been forwarded to the Treasurer, Mr. J. R. McKee.

—The Central Board is out with a statement and appeal on behalf of the Southern and Domestic Missions. Although we have not been asked to give the circular a place in our columns, we hasten to insert its leading points:

On the first day of August the treasures were largely overdrawn.

"Synod appointed September, first Sabbath, for the collection for the former, and November, first Sabbath, for the collection for the latter. \$6,000 was the amount recommended to be raised for each. Nothing less will suffice if the work in these fields is to be conducted on its present scale. There are special reasons why we should redouble our efforts in both.

* * * *

"The Roman Catholics are exerting themselves as never before, and with considerable success to reach the colored people of the South. They hope to have among them at an early day a large following. No friend of his country, no friend of the negro, can contemplate such a result without alarm. Now is the time for the entire

Church to put forth her energies to educate and Christianize this greatly injured, ignorant and degraded race. Upon no branch of it does the obligation to do so rest with greater force than upon the Reformed Presbyterian. She has proved herself in the past to be the steadfast friend of the black man and the uncompromising enemy of Rome. To go back on her record at this critical period would be her lasting shame.

* * * *

"Unless our members respond liberally to this appeal, only one course is open to the Board. Not only must we refuse to enter new fields and to respond to those who are looking to us in hope for assistance in the hour of their need, but we will be obliged, much as we regret it, to curtail our work. The Church, we are sure, is not willing that this be done."

—The claims of the Foreign Missions are not overlooked, and yet we do not urge them at present, as we wish to have the attention of our readers fixed on the pressing needs of the Missions to the Indians and to the Freedmen in the South. The work abroad can afford to wait for a week or two longer.

—Once more we lay the following appeal before the young women of the Reformed Presbyterian Church:

Who will be one of a hundred to give \$12.50 annually for five or ten years to pay the salary of another foreign missionary? Or, who will be one of two hundred to give \$5.20? Or perhaps there are three hundred girls who will give \$3.65, that is *an extra cent a day*. Send us your name and address, a promise to contribute a certain amount over and above what you are doing, with the time when you

will be ready to make the first payment, and the field that you prefer. We will not reply to your letters, except to answer inquiries; but, when the full amount has been pledged, we will publish a list of your names and the Congregations to which you belong.

More than one-third of the amount required to pay the salary of another foreign missionary has been promised, and it is not too much, surely, to expect that the full sum of \$1,000 will be contributed in this way. *An extra cent a day* is not a great deal for a redeemed soul to consecrate to the Redeemer; and yet, if set apart in the proper spirit, it will give a new impulse to His cause, and bring a new joy into that soul. A young woman was once speaking to a Society of young people, and, after referring to some of the previous addresses, and commenting on the power of the human voice, she said: "We have not all got this gift of speaking, but we all of us have rosy cheeks and pretty faces." And then she went on to say: "And do you know how by this means you can cheer many a wretched home, and alleviate the suffering of many a sick bed?" That was a very quaint and original way of putting the great truth, that all the gifts of God may be devoted to His service. There are many "pretty faces" in the Covenanter Church, and they, no doubt, have an attractive power, and are, in one way and another, exerting an influence for good. But the most beautiful faces are those that reflect souls filled with the spirit of Christ, and ready to make any sacrifice for the sake of His Name.

—In a very stimulating letter, received, the other day, from one of the younger pastors in the Church, it is suggested that

we should send another missionary to Cyprus, without any unnecessary delay. Our brother is right; Mr. Stevenson must not be left to toil there alone, when the home churches are abundantly able to provide a co-laborer. The plan that he outlines for raising the necessary funds will be brought to the notice of our readers as soon as we have full permission to use his name.

—Miss Maggie B. Edgar, of the Syrian Mission, who spent part of the summer with friends in the north of Ireland, and whom quarantine prevented from returning to Latakia earlier, was a passenger on the steamship *Britannia*, which sailed from Liverpool for Beirut, September 29. Probably she is now at home and at work.

—*JOHN KENNETH MACKENZIE.—This is the name of a medical missionary, who labored in China for thirteen years with singular success. This record of his life may well be classed with the biography of John Paton, the Evangelist Missionary of Tanna and Aniwa, and that of A. M. McKay, the engineer missionary of Uganda. Like these companion volumes, it illustrates with peculiar vividness the value of being governed in all our religious activities by the single idea of personal loyalty to Christ. We are glad to recommend it to our readers, and urge them to purchase it, because it so clearly unfolds the secret of a successful life. If we would see fruit of our labors as evangelists, our aim in all we say and do must be to win for the Enthroned Redeemer a central place in the hearts of men.

* *John Kenneth Mackenzie, Medical Missionary to China.* By Mrs. Bryson, author of *Child Life in Chinese Homes*. Pp. 404. Price, \$1.50. Fleming H. Revell Co., New York, 12 Bible House, Astor Place; Chicago, 148-150 Madison street.

New York, October 2d, 1891.

Rev. B. M. Sommersville,

Dear Sir:

Thankful acknowledgment is hereby made of the receipt of yours of this date, covering \$400 00, being amount of the half year's salary, in advance, of the Rev. J. B. W. Stevenson, Missionary to Cyprus, and contributed by the Young People of the Second Reformed Presbyterian Congregation, New York City.

Very respy Wm. T. Miller,
Treas.

—† DAVID BRAINERD.—This little volume of missionary biography tells the story of the American Indians, and of one who gave himself up to the work of preaching the Gospel to them. It is a book that I should like to put within reach of every teacher and pupil in our Sabbath-schools. No one could read it without taking a new interest in the work to which Rev. W. W. Carithers and his little band of faithful associates are devoting their energies in Indian Territory.

† David Brainerd, the Apostle to the North American Indians. By Jessie Page. Price, 75 cents. Fleming H. Revell Co., New York and Chicago.

—† REFORMATION PRINCIPLES.—The author of this goodly volume of 448 pages is a young minister of the Reformed Presbyterian Church, Rev. J. M. Foster. The twenty-two addresses that it contains are full of important and timely truths, powerfully and beautifully illustrated. If the principles stated and enforced in the chapter on "God's Rule for Christian Giving" were in the hearts of all professors of religion, there would be no empty Mission treasuries. We believe that the circulation of this book will do good, and cordially commend it to the readers of this journal.

† Reformation Principles. By Rev. J. M. Foster. Fleming H. Revell Co., New York and Chicago.

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